



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

AMERICAN MISSIONARIES IN INDIA.

The following testimony to the character of American missionaries in India, is from a letter of Bishop Wilson of Calcutta, to the Rev. Dr. Milnor of this city.

N. Y. Observer.

The missionary brethren, by whom your communication was received, immediately called upon me, and afforded me in my interview with them much pleasure. They are filling India, Ceylon, and the Burman empire. The missionaries from America seem able, well-informed, pious, devoted, self-denying men, with little or no party spirit. If they proceed as they do, and England is as tardy as she now is in sending out missionaries, America will convert the world.

I have been much struck with the superior talents and piety of those whom I have seen. The immense population of your United States, their vigor of intellect, their simplicity of manners, appear to mark them out for great things in the diffusive work of the gospel of Christ our Lord.

And this leads me to inquire whether your Episcopal missionaries could not come out here as well as your Presbyterian and Independent and Baptist. O, if you could send us some holy men, Swartz like in their spirit, full of love to Christ, mild and gracious in their spirit, and well read in Christian antiquities, it would be a blessing indeed!

I am more and more convinced that the Episcopal churches, with their paternal order, their liturgies, their offices of religion, their meek and holy doctrine, their visibility and stability in the sight of the heathen, are best adapted for the feeble, prostrate, lubricous, half-civilized minds of the Hindoos.

Turn this in your mind. The act of Parliament of England never surely can affect India. If I am not prevented or impeded my heart and my hands will be open for such brethren.

Thank God, I have hitherto had health for two years and a half, but—but—I am fifty-seven, and in India. The thermometer now is 82 1-2 of Fahrenheit at six in the evening, with the house shut up since eight this morning, with the punkah agitating the air above me. I am immensely hurried. The new bishops of Madras and Bombay are not yet come. I cannot do half I ought.

GUTZLAFF'S EXPEDITION TO THE BOHEA HILLS.—

From Canton papers received at this port, we are sorry to learn that the expedition which left Canton in April last, with the design to penetrate to the Bohea Hills, had been compelled to return without accomplishing their object, in consequence of the unexpected opposition of the Chinese. It will be recollect that Mr. Gutzlaff, and Mr. Stevens, the chaplain sent out from this city by the American Seamen's Friend Society, accompanied the expedition. The following article, from a Canton paper of June 2d, contains all the particulars which have yet come to our knowledge.—N. Y. Obs.

The Governor Findlay has returned from the east coast, and brought safely back the adventurous party who left us in April last, to attempt to penetrate to the Bohea Hills of Fuhkeen. We regret to say that they failed in their endeavors to gain access to that highly cultivated and interesting district. They passed through the entrance of the *Mia* river on the 7th of May, in a pleasure boat, containing 13 men; namely, Mr. Gordon, the chief of the expedition, the two Reverend Messrs. Gutzlaff and Stevens, Mr. Gordon's servant, a tindal and eight la-cars; and to avoid Foo-chow-foo, the provincial capital, which stands on the left bank of the river, they made a *detour* amongst some islands, lost their way, were obliged to retrace their path, and eventually to pass Foo-chow-foo in the middle of the day, on the 9th of May. The local officers allowed them to pass without speaking them. They were followed, however, by some government vessels, who kept a respectable distance astern; and nothing occurred to excite them but the beauty of the scenery and the highly cultivated state of the country, which gradually rises, on both sides of the river, to lofty mountains; and, occasionally, even abruptly from the river's banks; and where a flat spot intervenes between the banks and the foot of the hills, it is planted with orange and mulberry trees. Of grains, more wheat and bar-

ley were observed growing than rice. They ascended the river against a very strong current for about 70 miles, when one day they were unexpectedly attacked from both banks, by a fire of matchlocks and swivels, which knocked away part of the gunwale of the boat, and wounded Mr. Gordon's servant, Lewis Fernandez, and one of the boat's crew. Properly considering it folly to persevere against such unexpected, determined, and even treacherous opposition, they turned their boat's head, and during their voyage back were towed by a government boat through the passage in which they lost themselves in entering. The Chinese wanted to prove the *tow* a *triumph*: but they would not allow them even an ovation; and cast off the tow rope whenever the Chinese forgot themselves. By proper firmness, they not only extorted respect and attention from the Chinese officers, but even some degree of servility. They rejoined their ship without any further damage, and anchored at Lintin last week. This hasty notice we have written from the kind verbal communication of a friend who was in the expedition. We trust we shall soon be able to publish a full and correct account of the whole proceeding.

MISCELLANEOUS.

From the American Baptist Magazine.

REVIEW.

COUNSELS AND CAUTIONS. *The Substance of an Address read before the Conference of Baptist ministers in Massachusetts, at their Annual Meeting in Boston, May 27, 1835.* By DANIEL SHARP, Pastor of the Charles Street Baptist Church. Boston: Gould, Kendall & Lincoln. 1835.

We are glad to see a pamphlet with the title of "Counsels and Cautions" in these days of high pressure, and of movements headstrong and headlong. We are not certain that any good man can make his voice to be heard by as many as need to hear, in the midst of the confusion and uproar and din which fill the land. Still it is best to speak, for the ears of some may be gained and good done to them, and they set to doing good to others. We may venture to hope thus much, at least, from the Christian ministry. That ministers *need* Counsels and Cautions as well as other men, ought not—for it cannot with truth—be denied, and it is well when our seniors, in age and experience in the sacred office, speak for such purposes.

The range of topics in the Address before us, is somewhat large, but for the purpose of the author, they have been well brought together. They are also peculiarly timely. We beg pardon for the implication conveyed in this last remark; but we shall not be considered, by discerning men, as aside from the truth, when we say, that the tone of piety in the American ministry does much need raising; and that enough has been witnessed in it to justify the cautions given against eccentricity, partizanship, vanity and pride of talent, new views and measures, conceit of superior light, and turning aside from the appropriate subjects and duties of the ministerial office. The remarks of the author upon this last topic, and on the method pursued by our Saviour, in treating subjects of a civil and political character, are especially seasonable. We would bespeak for them the consideration of such as, unfortunately, have yet to learn, that it is "not their business to manage the world."

"If ministers would be useful in their own particular vocation, they should pursue a prudent course in relation to objects which are not within the appropriate

sphere of their labors. There are many questions in respect to our social and political condition, which, from the organized support and opposition given to them, tend to agitate the whole community, and threaten to dissolve the union of the states. An intelligent minister cannot look at these questions without feeling a deep and anxious interest. And yet ministerial prudence requires that he should not become a party to them. It should be his aim to hush, not to increase the storm of human passions—to allay, not to increase the feverish excitement of the public mind. However good the object may be, abstractedly considered, if it be blended with political and partisan warfare, the less a minister of Christ has to do with it, in these connections, the better will it be for his own peace and usefulness, and for the harmony and religious prosperity of the congregation with which he is connected.

Such, I believe, was the prudence of the blessed Jesus. He came to save men's souls. He inculcated those principles of justice, purity, benevolence and piety, which, while they fit their possessors for heaven, lay the foundation for the improvement of human society. But while, as a teacher from God, he rebuked all infidelity, immorality and irreligion, he gave no instructions as to the political organization of the state. His own countrymen were in bondage, but he made no appeal exciting them to throw off the Roman yoke. Caesar was a despot, but he did not hiss a word against political despotism." * * * * *

"And as the Master acted, so did his disciples. Instead of interfering with political regulations, which they could not correct, or of arraying themselves against a power which they could not overthrow, they confined themselves to their appropriate duties as teachers of morals and religion. They promulgated and enforced those great principles of sobriety, equity and love, which working their way into the hearts, and then working outwardly in the lives of men, were sure eventually to undermine the evils which they knew would not yield to their direct attacks, because impregnably guarded by the political regulations of a mighty despotism."

In reference to this point, of ministers confining themselves more to their appropriate duties as ministers, we would "show our opinion" a little further. Subjects come before the public, with which they who are entrusted with the dispensation of the Gospel cannot embroil themselves consistently, either with the sacredness and dignity of their office, or with the spiritual prosperity of themselves or their people. These subjects are not strictly doctrinal, preceptive, or experimental, nor relating to the purity or order of the church. Ministers are nevertheless tempted, and in some instances induced to expend upon them an amount of time, intellectual strength, and feeling, which, if laid out upon their appropriate duties, would greatly accelerate the progress of the Gospel among men. A minister goes into such a subject, in the pulpit or through the press, and a reply is provoked from some quarter. Ministers are as unwilling to be contradicted as other men, and he rejoins. His opponent wishes to have the last word, and takes up his pen again. The minister has a *little more* to say; and this draws forth a little more from his opponent. Meanwhile his parochial labors, and the course of spiritual religion among his people, and the welfare of sinners suffer. Before he is aware, he has brought "leanness into his own soul," and either diffused around him a spirit of controversy, or grieved the hearts of God's people by the want of that unction, which should give interest to his labors, and promote the growth of godliness among his hearers. It will cost him an effort, made with bitter repentance and tears, to get back to the point where he began to wander. If he had the influence with his church, which a minister ought to have, he has some, or all of them, to carry back with him, if possible; and if he succeeds in

doing this, at the cost of many confessions and prayers, and entreaties with his church, he may think himself singularly indebted to his Lord and Master, in great forbearance with his imprudence. He finds that he has been in a "snare of the devil," and though he hopes he is now out of it, it is at the expense of large advances, which might have been made with his people in the divine life, and of much real injury to his own conscience and to the cause of Christ. Now "resist the devil;" "be thou aware of his devices;" "study to be quiet and to do your own business," are among the scripture injunctions, which apply to ministers, touching such subjects. A minister's time is short; his appropriate work vast enough, to take the whole of his time; his account near; his responsibilities "enough to crush Gabriel." Let the men who love to fight, fight; and let those who luxuriate in the excitement of partisanship and controversy, have the satisfaction they seek, all to themselves.

"To all such let ministers say—'We are doing a great work and cannot come down.' Our Master has called us to the engrossing work of preaching the Gospel of Christ. We believe that we are sent to save men's souls, by laboring to bring them to repentance and to the acknowledgement of the truth. We cannot therefore devote ourselves to your objects, because in so doing we should neglect the high interests entrusted to our care. When a minister is invited to engage in any undertaking, or to join any voluntary association, he should ask himself—Will my acceptance of this invitation withdraw me from my appropriate duties? Will it injure my character or weaken my influence as a minister of Christ? If he has reason to believe that such would be its effect, although the object in itself may be laudable, he should decline—acting on the principle, that although all things may be lawful, all things are not expedient.

"We will give ourselves continually to prayer, and to the ministry of the word," is a resolve apostolic and becoming, and action on it will certainly be blessed.

We like Dr. Sharp's definition of fidelity. *Fidelity* seems lately to have become synonymous, in many minds, with calling hard names, denunciation, giving overdrawn pictures of human turpitude, impeachment of motives! in short, with ingenuity and extravagance in severe speech making. It is well to call men to consider that it enters into genuine fidelity to be followers of Christ in all things pertaining to the *spirit* and manner of doing duties. This latter topic is a fruitful one, and from the spirit and good judgment shown by Dr. Sharp in the Address before us, we should anticipate with pleasure a more full discussion of it from his pen.

We must be indulged in a word more. We think it a matter of special importance, that there be cultivated by ministers a cautious and prudent spirit, in the diligent and prayerful study of the great rules of ministerial conduct laid down in the word of God. Ministers are in danger of being so much occupied with teaching others as to overlook the instructions of the Bible, particularly written for their own admonition. A more close acquaintance with Paul's Epistles to Timothy and Titus, for example, and more praying over them, and laying them into their hearts, would be eminently protective from mistakes and errors, and would ensure to our churches a better state of prosperity. A minister should be careful to get his knowledge of duties and his impulses in their performance, not from men who "live, move, and have their being" under the high pressure of human excitement; but in the communion with Christ to be had in the closet, and in the prayerful study of his good word. And his desire should be, not for the spasmodic action which comes of excited passions, but the steady, healthy, efficient operation of humble, heavenly-minded Christian principle.

CALVINISTIC METHODISTS OF WALES.

BALLA, North Wales, {
June 20, 1835. }

DEAR FRIEND—

I have just enjoyed the privilege of attending a 'Cymaifa,' an association held in this town by the Calvinistic Methodists, a numerous and respectable body of Christians in this country. It is an annual meeting attended by delegates, consisting of ministers and elders from all their churches in the principality. It is very similar to the general assembly of the presbyterian church in the United States. The number of ministers was about 150, and the congregation during 'that last day, the great day of the feast,' amounted to about ten thousand. Public preaching was held on a large green near the town. All the congregation stood during service, except those seated in waggons which surrounded the area on which the assembly, with a patience truly astonishing, stood for hours. The first service commenced at six in the morning, when two excellent discourses were delivered. After breakfast, about nine o'clock, they assembled again, convened on the green. Such a concourse of people I had never before witnessed. Their appearance was quite novel, especially some of the peculiarities of their dress. Most of the ladies wore hats, which I find very common throughout North Wales; but all indicated health and competence.—At this hour, the celebrated John Elias preached. His discourse was solemn and impressive; his manner quite peculiar, but bordering on affectation. During his preaching the attention of this numerous audience was undivided; every eye was immovably fixed on the speaker, and not unfrequently did a general laughter express the approbation of his hearts and their reception of the truth. This I am told is the common way by which the Welch exhibit their approbation of preaching. It is not accompanied with any levity. The countenance that but a moment before indicated laughter, the next bore the impress of deep solemnity. This singular expression of feeling seemed altogether involuntary. Near the close of his sermon, the assembly were unusually excited. Here and there through every part of this vast assembly, were some clasping their hands and occasionally ejaculating a prayer, and before the preacher had finished, I could scarcely hear a word he said—the whole assembly were thus moved and the shouting became general. The influence of this man's preaching was exceedingly great. After the service ended, many retired to the town, but those who were so greatly affected during preaching, continued in the same manner for an hour or more. When they became a little pacified—when the loud clamor had somewhat subsided, it afforded me great pleasure to hear some of them speaking.—It was the language of feeling—the effusions of the soul.—Some were repeating particular portions of scripture; others a sentence of the discourse, or a verse of some favorite hymn.

This scene was unusual and interesting. Several would assemble in groups, and their demonstrations of joy were exceedingly forcible. Their theme was redeeming grace and dying love. Their hearts appeared to be overflowing.

All the public services were conducted in the same way, and followed with similar results. These on

whose souls the love of God had been shed, rejoiced in the blessing; and sinners drinking the worm-wood and the gall of conviction, earnestly sought to know and feel a Saviour's love.

During this 'cymrafa' I heard about 20 ministers. Their sermons were generally good and impressive. The Welsh, in which they spoke, is a very peculiar and forcible language. They spoke with great animation, and through this protracted meeting the attention of the people was very commendable, and the result highly desirable.—*Cin. Journal.*

COLONIZATION IN AFRICA.

* In addition to the letters inserted in the preceding Herald, from colored applicants, we now subjoin one received by our President from a clergyman in North Carolina, who offers to sacrifice at the shrine of duty, nearly all the available means of the family—Involving a pecuniary loss of more than \$10,000. We cannot apprehend that this good man's appeal will be unheeded, or the interesting family he pleads for, disappointed.

Review Copy (N. C.) Aug. 20, 1885.

Brown Co., N. Y. Aug. 20, 1853.

Rev. and dear Sir,—I write you on the subject in which my heart is deeply interested, and in which you have labored for years. It rejoiced my heart much, when I read of the noble efforts which the young men of Philadelphia had made to plant a colony on the shores of Africa. If our family had money we would gladly give it to aid your benevolent and praise-worthy efforts. We have it not—but such as we have, will we freely give—our prayers and a whole family of blacks. Please present this offer to the officers of your Colonization Society—and that you may be able to urge upon them the importance of accepting the trust, let me mention a few facts. They belong to my father-in-law. We have often conversed on the subject of sending them to the land of their fathers. He is anxious to do so, and has authorized me to act as his agent in the case. The family consists of a father, mother, four grown up sons, two boys, and two daughters. The parents are zealous and consistent members of the Presbyterian Church. They and several of the elder children can read well. The whole family are moral and industrious, and it is my impression that there are few blacks in the south who would do better for themselves and the prosperity of the colony than they. They are anxious to go.

Dear sir, we would not ask your society to send them, if we possessed the means ourselves. But we have not. We will send them, with such outfit as we can afford, to any port in this State or Virginia, which the secretary may direct.

Will you let me know, as soon as practicable, whether the Young Men's Colonization Society can aid us in sending ten souls to the land of freedom? They are now ready to go, and much better prepared than they probably will be in years to come, as none of the eight children are married; but if they remain, connections may be formed which will preclude their going.—*Col. Herald.*

From the African Repository for November.
EMANCIPATION.

The statement in our last number (p. 264) that the late Gen. Samuel Blackburn had emancipated his slaves

has been confirmed by a letter from his executor to the Secretary of the Colonization Society. The number is forty six, and the testator has charged his estate with all the expenses attending their voyage.

Alexander Douelson, of Davidson county, Tennessee, lately deceased, also, by his will, declared that all his negroes, (about twenty in number,) should at his death be free, on condition of their going to Liberia; and Mr. Stockly Douelson, the administrator, is preparing them for emigration thither. Ample funds are also provided for clothing them, for furnishing them with suitable tools, and for paying the expenses of their voyage.

Mr. James Ogden, in the vicinity of Lynchburg, Va. lately deceased, left a valuable young colored woman and her four or five children free, and means to defray their expenses to Liberia.

A colored woman with several children has been placed in charge of the Lynchburg Auxiliary Colonization Society, for emigration to Liberia. This Society had before sent thither some of the most valuable slaves of the same owner.

A writer in the *New York Observer* states that Capt. R., a gentleman who had emigrated from Virginia to Mississippi, recently assembled his slaves (about twenty in number) and offered them the privilege of settling in Liberia. They were distinctly informed that if they went to Liberia, they must expect sickness and privations, and all the difficulties experienced by settlers in a new and distant country. "I hat the great advantages of their removal would be to their children. There they could educate their children, and they could leave them in a land of freedom and of equal rights, where each could sit under his own vine and fig-tree."

They are all desirous of going, and next winter is the time fixed for their departure. The value of these slaves at present prices is not far from ten thousand dollars.

An Auxiliary Colonization Society has recently been organized in this county, and more than three hundred dollars have been subscribed to its funds.

The same writer adds: "In one of the neighboring counties of Alabama, is a family of twelve blacks. Six are free and six are slaves. The father of the family is a Baptist preacher. A few colonization men in the neighborhood are about to procure the freedom of those in bondage, by counting out the dollars, and will aid the whole family in removing to one of the colonies of free-men planted on the shores of Africa.

Application has been made to the Colonization Society to send to Liberia Chapman Payne, a colored man lately emancipated by Major M. M. Payne, of the U. S. Army. Chapman Payne is about 24 years old, healthy, strong, of ordinary intelligence, and acquainted with house service, mining and navigation.

From the New York Observer.

LETTERS OF A MISSIONARY

**ON A VISIT TO THIS COUNTRY, TO ONE OF HIS BRETH-
REN IN INDIA — NO. II.**

NEW YORK, October 1835.

My Dear Brother,—I have often been asked, since I came into the country, how the state of religion appears to me, compared with what it did when we left; and you may, perhaps, be glad to know my views, if I can express them intelligibly. Looking on things at a distance, as we do in Ceylon, where we are removed from the dust and noise of *controversy*, and where, in the communications which reach us, we see only the brighter parts of the picture, it is natural to think the progress of the church to be much greater than it is in reality; and when this mis-

take is corrected, by a nearer view, it would not be singular, if the disappointment felt should lead to a disparagement of what is really excellent.

Endeavoring to guard against this tendency, I would say, that my impression is, from some observation, that *there is more surface and less depth to piety than when we left the country*; and if the aphorism, "deep streams are silent," is true in regard to religion, as it is supposed to be concerning certain native affections, there can be no doubt that this is the case. Almost every thing now is *noisy*, and religion shares in the bustle. There is evidently more piety in the church than there was fifteen or twenty years ago, but there are more members. There is more zeal manifested in the cause of religion, but there is more to encourage it, and generally less opposition to be encountered in its exercise. Should the piety of some, who make high pretensions, be weighed in the balances of the sanctuary, there is reason to fear it would be found wanting. They are benevolent, for that, happily, is somewhat the fashion; but are they self-denying? Do they prove the vicarious nature of benevolence, by taking up the cross, and suffering themselves, that they may remedy human suffering? They are regular in public, social, and family worship, but are they regular, earnest, and devout in their closets? They are in fellowship with the church, but do they daily walk with God? They are talkative, but are they humble? They profess to be Christians, and do not, perhaps, in the least doubt the truths of the gospel, or even of their interest in its promises, but have they "put on the Lord Jesus!" Are they dead to the world, and alive to Christ? Such questions, in too many cases, it would be difficult satisfactorily to answer. The world and the church are now more nearly allied than formerly. You might go through the country, and observe the dress, equipage, houses, furniture, and general style of living among Christians, without discerning much difference between them and those of similar income, whose views are limited to the things of this life. Now, without advocating any *extremes* in retrenchment, it is obvious this ought not to be. There is some meaning in the command, "Come out from among them and be ye separate;" and Christians should better understand the right use of wealth, than to expend it in imitating the luxury and extravagance of the children of the world.—

There is certainly an alarming progress in this respect. It is true, Christians are more liberal now than a quarter of a century ago, much more, and so are many who are governed only by a worldly spirit—and they have far greater *means*. What is saved by *temperance* alone is far more than the amount given to all the religious charities of the day, while at the same time the country is in such a state of increased prosperity that, probably, *hundreds* of dollars can be given more easily, in almost any place, now, than *tens* could when most of the benevolent societies came into operation. The increase of the spirit of benevolence has not kept pace with the means, while the greater degree of light on the subject, and the facilities for doing good, have increased the obligations of Christians a hundred fold.

If then there be not such an increase of benevolence as to indicate an increase of piety, it would be difficult, probably, to find any clear indications that it

is increased. In the observance of the Sabbath, devout attendance on the means of grace, and such other outward signs and holy affections, there is little in favor of the *present*, compared with *former* times. The amount of travelling, in consequence of the astonishing facilities afforded by steam, and of the calls for intercourse between different and remote sections of the country by the unprecedented activity of commerce, is unfavorable to the proper observance of the Lord's Day; and unless the rail-road and steam-boat discontinue to offer conveyances on that day, there is reason to fear that its desecration will be complete. Christians have, of course, much to contend with in this respect.

As to attendance on preaching, it is undoubtedly greater than it was; but whether it is altogether a *devout* attendance may be questioned. The rage of the day is for *oral instruction*—for learning by means of public *lectures* instead of private reading and study. It is an easy method of getting a little superficial knowledge. This habit seems to affect even religion. In many places Christians are not satisfied without having at least three sermons on the Sabbath. They seem to think that the minister must constantly instruct them, and bear them in his arms, in such a way as almost to excuse them from the necessity of making any vigorous efforts themselves to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They must be continually *fed*, and if with "milk," it must be sweetened; if with "strong meat," it must be highly seasoned. Thus a morbid appetite is created for something stimulating.

It is to be feared that literary taste, and love of novelty and excitement has much to do with the attendance at church in most places, and that the spirit of devotion is not so great as would appear; and yet, what opportunities for its cultivation! Like a dear missionary brother, I found on my first landing, that it was impossible for me to enter a church, and unite in the public worship of God with numerous Christians without weeping. Oh! to go up with the great congregation, with the voice of joy and praise, with the multitude that keep holy day! What a privilege! How dear to the heart of one long deprived of it!

In regard to self-examination, prayer, reading of the Scriptures, and other fruits of a close walk with God, it is generally confessed that they do not greatly abound. Indeed *closet-religion* has given place too much to that which is *out of doors*, instead of being its root and spring. Christians now seem resolved to shew their faith by their works, and well it is if all their works spring from faith, or if they are all "wrought in God." The study of the Scriptures is greatly promoted by Sabbath Schools and Bible Classes, and the Bible is undoubtedly better understood than formerly by means of the various literary helps provided; but the private and careful reading of the word of God is too much displaced by other books, even of the lighter kind, and by the productions of the daily, weekly, and monthly press.—Magazines and newspapers are so much multiplied that little else can be read, by most persons, and these with some biographies, occasional sermons, and perhaps religious novels, constitute a great part of the reading of too many Christians. The quartos, and folios of our ancestors are displaced by period-

cal works, and even the Bible, perhaps, by some penny paper. Among men of urgent and absorbing business, little is read but the daily and weekly papers, except on the Sabbath; it would be well if this holy day were appropriated more exclusively to the Bible and strictly devotional books than it is. The publications of the American Tract Society are indeed read by many, and are doing much good. The plan of monthly distribution is most admirable; but, in general, the reading even of Christians is very much ephemeral, and it may well be supposed that their religion is in the same proportion liable to be superficial. A much more healthful and vigorous tone of piety is needed in the Church before it can make the efforts now demanded for the conversion of the world.

Yours, &c.

M. W.

From the New York Observer.

TOUR IN SWITZERLAND.

[From our Correspondent.]

BASLE, (Switzerland,) Aug. 31, 1835.

Visit to Mont Blanc—Journey to Lausanne—Berne and Basle—The missionary institution at Basle.

Before we left Geneva we paid a visit to Mont Blanc. It was a delightful journey. But at length we were compelled by duty to turn our backs upon Geneva and all the beauties of the surrounding country, and proceed on our journey. This, however, was only to go from one charming scene into another. Our road lay along the north-western shore of lake Leman to Lausanne, passing through Coppet, Nyon, Rolle, &c. The view of the lake and the mountains beyond it, one or two of which, though far lower than Mont Blanc, and covered with snow, was extremely beautiful.

Lausanne is situated at some distance from the lake, on most uneven ground. The whole scene is picturesque beyond conception. It is a large town, of 15 or 20,000 inhabitants, and has several evangelical ministers and churches. The academy has about 60 students, one third of whom are said to be pious, and to be looking forward to the ministry of Jesus Christ as the business of their lives. The missionary institution does not flourish at present. It has very few students.

From Lausanne our journey to Berne led us through a country abounding in bold and captivating scenery. Berne is a very pleasant city, of at least 20,000 inhabitants. It is situated on a remarkable bend—in shape like an ox-bow—of the river Aar. Like Geneva and Lausanne, its houses are high. It lies from east to west. On the east, at the extremity of the peninsula, on which the city stands, is a fine stone bridge over the rapid Aar. On the south, east, and west sides, there are opposite to the city, the most beautiful banks which I ever beheld along any river. They are apparently steep, and cultivated in almost every spot, from the verge of the river to their summits, and laid out in every form of garden and field, with rows of intervening trees, and variegated by ascending roads winding their way up the steep ascents, like the road up the Towers of Babylon as represented in the books. These banks, (or rather this bank, for it is but one almost unvarying curve,) are high, and from the plateau on their heights, you have an enchanting view of the city below, with its sharp angles and brown roofs, the Aar, foaming and roaring and hastening away; the beautiful country around; and the lofty mountains to the south and the north in the distance.

Berne is the most central of the large towns of Switzerland. The Diet often meets here. It had just closed its session before our arrival. Each canton (they

are 22 in number, and the population of the whole is about 1,700,000) sends one or two deputies or more, according to its size. But in giving their votes on any question they vote by cantons, and each canton has one vote. It is strictly a confederacy, and the Diet has but little power.

The population of Berne is almost wholly German, and the German is the common language, though the French language is spoken by a large number of the inhabitants. The dress of the lower classes, and particularly of the women who are seen in the markets as peasants or as servants, is very singular. Their black jackets with short waists, and their enormous head-dresses of black crepe or gauze, are very striking.

From Berne to Basle our route led near to the beautiful lakes of Neuchatel and Biel, and through a delightful variety of mountain and valley-scenery. In one place we passed under a fine natural arch of rock, just as we were descending from one of the mountain ridges to the westward, and entering into a pleasant valley. It is called *Pierre Pertuis*. We arrived at this place at such an hour as allowed us to spend the Sabbath in holy rest, and in fellowship with some excellent Christian brethren of this ancient city.

Basle is on the Rhine, just above where it turns from a western to a northern course, and thenceforth divides for nearly 100 miles France from Germany. It is chiefly on the south side of the river. The part on the north is called Little Basle. The country around for many miles is a level and fertile alluvial bottom. The distance to the French boundary is only about half a league, or a little more than a mile. A most excellent macadamized road leads from Basle to Paris, and it is kept in the finest state imaginable. On this road, just at the boundary, the French formerly had a strong fort. But it is now wholly demolished, and so completely removed that not a vestige of it remains. This was one of the results of the battle of Waterloo.

The streets of Basle are narrow, but kept perfectly clean, and the whole city is one of the neatest I have ever seen. The population, about 20,000 in number, is wholly German in its origin, but the French language is also spoken by many in the higher classes. The morals of the citizens of Basle are purer than those of almost any other city on the continent. The cause of this is to be found in the prevalence of the pure religion of the gospel. Here are four large Evangelical German churches, and one French. All the Protestant ministers of this city are orthodox. The number of Catholics here is not great. It is interesting to know that neither the infidelity of France, nor the rationalism of Germany, ever gained any considerable ground here.

This city is celebrated as having been the residence of two men who were very distinguished in the times of the Reformation: *Oecolampadius*, a distinguished reformer, and a professor of divinity and pastor here, whose opinions gave shape to the theology of this canton; and *Erasmus*, who spent the last years of his varied life in this city, and whose tomb, with many other reliques, such as his ring, picture, &c., are shown as objects of interest to strangers.

But the most interesting object, by far, to my mind, in Basle, is its excellent missionary institution, which was founded in 1815, and which has been eminently blessed. The occasion of its being founded was remarkable. It was this. The French had stationed an army in the vicinity to defend this part of the country; and a large army of Russians and Austrians assembled on the other side of Basle with a view of invading France. These hostile enemies lay in sight of each other for a few days. During that time the French fort kept up a constant firing upon the enemy beyond the city, which of course exposed it very much. But owing to the good providence of God, no damage of con-

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sequence was received. Whilst on the other hand, the Russians and Austrians, out of regard to the neutrality of the city, made no attempt to return the fire, but marched over the river and through the city quietly, and formed on the plain to the right of French Fort, which was speedily afterwards evacuated by the French, and of course occupied by the allies. The marked kindness and abstinence from injury which the Russian general displayed, greatly affected the hearts of Christians here, who resolved to found an institution in which pious young men might be trained to carry the gospel to the Cossacks and other tribes of Russia, of which a large portion of this army was composed, and which were very destitute of any saving knowledge of the gospel. From this pious effort grew the *Mission Institution* of Basle.

This institution has now very suitable buildings, and a beautiful garden on the southern verge of the city. There are four regular professors, besides the instructor in the English language. The number of pupils is limited to 40, and this is the number at present in the institution.

The institution has no permanent funds and no property of any kind, save its buildings, garden, library and furniture. Its rooms and accommodations are very pleasant. All the students are preparing for foreign missions. They come here from the plough or the work shop, and have every thing to learn. This makes the instruction laborious for the teachers, especially as many of the students speak German or French incorrectly, and all have three more languages to learn. Besides the students now in the institution, I learn from Professor Blumhart, that there have been educated here and have left the institution, one hundred and forty ministers of the gospel. Of these, about twelve are pastors, who were compelled on account of health to renounce the intention of going to the heathen, or were compelled to return for the same cause; about eight are evangelists; thirty-two have died, and eighty-eight are now in the field of labor, in various parts of the heathen world. The Church Missionary Society of England has obtained a considerable number of its missionaries from this institution. One of the former pupils of this institution is the excellent Gobart, whose *Sjourn of Three Years in Abyssinia* is a most interesting book.

I cannot close these letters without assuring you that I am perfectly satisfied that the cause of Christ is making great advances in France, in Switzerland and Germany. And if this blessed work should continue, and increase as it has hitherto done, it will in the end produce a wide spread influence of the most happy character on Europe and the world. I am happy also to say that the theology of this happy *Revocation* is Calvinistic and sound. I like much the theology of the French and Swiss ministers. It is simple and scriptural in contradistinction to the perplexed and metaphysical which is to be found in some parts of Europe.

It is especially in France and Germany that there is need of aid from Christian friends in America. The Evangelical Society of Geneva needs aid to educate young men for the ministry, and to send forth more deportees into France. It could do much more if it had the means. It also needs aid for its Theological Seminary which is dependent on the offerings of the people of God in other countries. There are few evangelical churches in the little canton of Geneva, and the other cantons have their own Societies and their own fields of labor. Geneva is a point of great importance, because it is so favorably situated for benefiting France. The French Evangelical Society of Paris is also greatly in need of aid. It is advancing nobly, and God is opening the way far beyond what was expected.

GERRIT SMITH, Esq. has sent his name to New

York, as a member of the American Anti Slavery Society. He states, in his letter, that he still retains all his objections against the Society, but feels compelled to join it, notwithstanding, for the sake of maintaining the right of "free discussion." In other words, he finds himself compelled to choose between Mr. Garrison and the mob.—*Bost. Recorder*.

CONVENTION OF THE DIOCESE OF CONNECTICUT.

A considerable portion of Bishop Brownell's address is occupied with remarks upon the missionary obligations of the members of the church. He presents the re-organization of the Missionary Society as the most important measure of the General Convention. "The primitive ground is now taken," he remarks "that the Church as such is one great Missionary Society; and that every person who is admitted within its pale by baptism, becomes, by that act, a member of the Missionary Society in the highest sense of the term." . . . "I know not that the great principle recognized by the General Convention, has been thus publicly avowed and practised on since the early ages of Christianity, but I devoutly pray that it may be sustained and carried into practical operation in every portion of our Church; and I earnestly hope that this Convention will not separate without devising some plan for its practical application to the Diocese of Connecticut."

In accordance with this suggestion, the Convention adopted resolutions recommending the principle above mentioned and now avowed by the Church, to the devout and conscientious consideration of all its members in the Diocese; that the clergy read such part of the Bishop's address as refers to this subject; and lastly,

"That it be recommended to each parochial clergyman, to provide a book, in which the name of every baptized person within his cure shall be enrolled, and to exhort all who are under fourteen years of age, to contribute not less than one cent per month, for Missionary purposes; and all who are over 14 at age, to contribute as God hath prospered them; the contributions being regarded as the offerings of the Church, for the diffusion of the gospel."

Episcopal Recorder.

Churches in New York.—There are said to be about 145 churches in the City of New-York, viz. Presbyterians, 22. Episcopal, 29. Reformed Dutch 15. Baptists, 17. Lutheran, 2. Roman Catholic, 8. Methodist Episcopal, 12. Independent Methodist, 8. Unitarians, 2. Universalists, 2.—Christian, 1. Jewish Synagogues, 3. German Reformed, 1. Mariner's, 1. New Jerusalem, 1. Orthodox Friends, Hicksite, 3. Moravian, 2.

The Rev. Mr. Adams, of Boston, has declined the appointment of Professor in Andover Theological Seminary, as successor to Dr. Skinner.

The Rev. Dr. Dwight has been appointed General Agent of the Young Men's Colonization Society of Pennsylvania, and has accepted the appointment.

Colonization Herald.

RELIGIOUS INTELLIGENCER.
NEW-HAVEN, DECEMBER 5, 1835.

CONTROVERSY.

"Having exhausted the argument, we stand by our arms." So said Governor Troup of Georgia, in 1825, when he felt that there was no more to be said in defense of the claims of Georgia upon the lands of the Cherokees, and against the plighted faith of the nation.

Does not religious controversy sometimes come to such crisis? For a time perhaps there is a grave discussion of doctrines and principles, accompanied with the incidental excitement of unkind feeling, and now and then the utterance of something in the way of denunciation. But after a while discussion comes to an end, and contention takes its place. The question now is not whether the disputed doctrines are true or false; but whether certain individuals, of high standing, perhaps, as ministers of the gospel, are not ungodly and abandoned deceivers. Stories are hunted up and propagated—arrangements are formed—alliances and organizations are made—to put down this and that individual; and the churches, ere they know it, are involved in a war in which they have nothing to gain and every thing to lose.

Let him that readeth understand.

For the Religious Intelligencer.
APPEAL OF THE COMMITTEE OF THE
AMERICAN TRACT SOCIETY.

TO THE CHRISTIAN PUBLIC.

The American Tract Society rely for support and continued existence, upon the benefactions of the friends of the Redeemer. However suited the organization may be to achieve grand results, the good dispensed must be limited by the available resources. The institution may be viewed as a medium through which the wants of a dying world are disclosed to the churches, and the churches are enabled to relieve those wants. From these considerations, the Committee, in soliciting renewed and increased co-operation from the Christian community, are induced to express the grounds on which the application is sustained.

The character of the publications issued furnishes a first claim. Approved by a committee consisting of a member from each of five religious denominations, these publications embrace the best evangelical treatises of all ages; are scriptural, devotional, include a great variety of topics, and are accommodated to the circumstances of persons in all conditions of life. They are of different sizes, from the four page Tract—a single leaf of the tree of life—to the rich cluster, the ample volumes of Baxter, Bunyan, Doddridge, Flavel, and kindred writers. Some valuable productions of old authors, which might otherwise be inaccessible to the common reader, have been republished, while the first talents of the present age also enrich the collection; thus furnishing, at the simple cost, a safe and thorough system of essential Christian doctrine and practice.

The extent to which these works are and may be circulated, attaches additional importance to the enterprise.—Since the formation of the Society, more than 800,000,000 pages have been printed, exclusive of \$65,000 appropriated to spread religious knowledge into pagan and foreign lands. New facilities for extending the circulation are continually developing; and at

the anniversary in May last, it was "resolved to endeavor, as soon as practicable, to supply with the standard evangelical volumes the entire accessible population of the United States." Large donations will be necessary to supply the poor and destitute who are unable to purchase. It is also thought to be of great importance that LIBRARIES should be provided for the use of seamen and boatmen on our canals and internal waters. Connected with our extended and increasing maritime and commercial operations at home and abroad, are multitudes of laborers and passengers by whom these books may be read. For the successful prosecution of this plan, thousands of dollars will be required; but the probable advantages far exceed the expense. To this subject the attention of *merchants* is particularly invited.

The effects of these publications are most salutary.—Hundreds of conversions, attributable to this instrumentality, might be specified, and among them many ministers of Christ, who have been shining lights "in their generation." Where these books are in general use and extensively read, revivals of religion have been frequent; Christians have grown in grace; and impudent sinners have been led to propose the momentous inquiry, "what must we do to be saved?" May the hallowed leaven be diffused among the millions of our countrymen! May the blessing of the Lord rest upon the distribution! What divine results may be anticipated.

The personal Christian effort elicited in connection with the circulation of the Society's publications, the Committee conceive to be eminently calculated to advance the dearest interests of our American Zion. By this system ministers of the Gospel secure the steady co-operation of those Christians who engage as Tract visitors; while the warnings and invitations of the Bible are periodically repeated in every dwelling to every individual willing to receive the message. The benefits derived both to the visitor and the visited, are incalculable.—The Christian is quickened, the sinner is alarmed.—Conviction of sin by the Holy Ghost is personal; and success in laboring for the souls of men must depend under God, in a great degree, upon the personal character of the efforts employed. Such has been the divine blessing upon these movements in the city of New York, (where more than ONE THOUSAND VISITERS are consecrating their services to the work,) that similar results throughout the country would constitute an annual aggregate of nearly twenty thousand hopeful conversions; a secret, powerful agency, pervading every department of human society, and distilling, like the gentle dew upon the tender grass, without confusion, promoting the piety of the fireside and the devotion of the closet and the heart. In relation to this subject, will not every disciple of the Saviour inquire, Lord what wilt thou have me to do?

The claim is also sustained by the assistance afforded to kindred institutions. Aside from the wide circulation given to various treatises which illustrate the topics constituting the basis of these benevolent associations, it devolves on every Tract visitor—in addition to direct endeavors for the salvation of men—to obtain signatures to the temperance pledge, supply the destitute with the Bible, induce children to attend Sabbath schools, and feed and clothe the indigent. In all these departments much has been accomplished. The Committee ardently wish that every philanthropist may correctly estimate the efficiency and power of the TRACT CAUSE in its auxiliary influence upon other plans of moral improvement and reformation.

The present condition, as involving the future prospects of our country, presents a thrilling and imperious demand for efficient action. The natural resources of North America are supposed to be adequate to sustain 400,000,000 of human beings. Since the revolution,

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the population has augmented in a ratio to double in twenty-five years. Of the 15,000 miles of navigable waters, which a few years since flowed through unbroken and almost interminable forests in the valley of the Mississippi, nearly all are now agitated with the prows of commerce; and those stupendous wilds, as they melt away before the hand of a successful cultivation, are vocal with "the busy hum of men." Standing on the shores of the great lakes, you recognise floating palaces burdened with throngs of emigrants from every civilized nation under heaven, beating their way in an endless succession toward the yet unreclaimed regions which spread in native grandeur along the shores of the Huron, the Michigan, and the Superior. Meanwhile the same spirit of enterprise is beginning to penetrate the rivers emptying into the Pacific Ocean. It is the result of sober calculation, founded on past experience, that in one century (in A. D. 1936) the population of North America will exceed 200,000,000. But before that century shall have rolled away, what innumerable multitudes of our countrymen will have passed into eternity. Our souls tremble while we ask, by what process can these accumulating millions be reached with the means of salvation? The scantiness of ministerial labor is well known; and every year the proportional number of the clergy diminishes. Is not the PRESS a grand instrumentality in the hands of the friends of Christ, and in union with their personal efforts, for counteracting the progress of infidelity and irreligion, and saving the nation and the continent from moral desolation? Here a ray of hope gleams in upon the thickening darkness. Nor should we overlook the arrangements of providence, in placing us under a form of government, where we enjoy liberty of conscience, not only in worshipping God according to our own perceptions of truth, but in employing our energies for extending the dominion of Christianity to the myriads who are dispersing over all our borders. These leadings of providence are the voice of God—they are the shepherd's crook pointing to the great pastures and still waters of the millennium.

The claims of the Society are immeasurably strengthened by the openings existing to spread the Gospel by the PRESS in PAGAN AND FOREIGN LANDS. To imparting the knowledge of Christ to the 600,000,000 in unevangelized nations, unwavering faith in the divine promises discards no insuperable obstacle. Already are christian books sought with avidity, and read with eagerness. The natives themselves co-operate with missionaries in scattering them among the people.—Since the Society was first enabled by the benevolence of American Christians to commence preaching the Gospel by Tracts in heathen countries, the door of access has been continually widening, and the demand becoming more imperative. Within four years the Committee have deemed it necessary to enlarge the annual appropriation *sevenfold*, viz. from \$5,000 to \$35,000; and this is thought to be the *least* amount which should be transmitted during the Society's current year, ending on the 15th of April next. Shall an enterprise so auspiciously commenced, be left unfinished? When the leaves of the tree of life are already falling far and wide for the healing of the nations, and every effort has been crowned with such signal success, will the church stop short in her career, and say we can do no more? The Committee expect better things, and wait in full confidence for a satisfactory pecuniary response to this application; a response which, in conjunction with the numerous appeals that continually reach us from our foreign missionaries, will impel the Society to accelerated action. For such results we hope—for such results we pray, in reference both to our own and to foreign lands.

Benevolent enterprises for the conversion of the

world constitute a bond of divine sympathy, uniting in one the members of Christ's mystical body on earth and in heaven. Lesser distinctions are here lost in a common ardor to benefit mankind. One spirit—the spirit of benevolence animates all. In mutually sharing the "heat and burden," and toils "of the day," our souls are knit together in love; until, "refusing as we run," we are made meet to participate at last the inheritance of the saints in light. In soliciting our brethren to combine their efforts with ours, we invite them "not to the mount that burned with fire—but to mount Zion, to the city of the living God, the heavenly Jerusalem; to the general assembly and church of the first born, whose names are written in heaven, and to Jesus, the mediator of the new covenant."—Here our hearts, prayers, and benefactions may flow together in an uncorrupted and incorruptible current of charity, and of "hope that maketh not ashamed, because the love of God is shed abroad in our hearts."

As religious reading will ever serve to promote the christian graces, the AMERICAN TRACT SOCIETY may remain, and its name be familiar on the lips and to the ears of those who shall share the latter day glory of the church. But our time is short. Great as is the work to be done for a perishing world, our labors will soon terminate. Whatever we do must be done quickly. Yearly death makes affecting encroachments upon our numbers. Yet let us not be disheartened; but, pressing onward with renewed vigor, remember, though we fall in the conflict, the victory is certain, and TRUTH WILL PREVAIL. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son," saith the Lord Almighty.

BRETHREN! With these imperfect suggestions, the Tract Cause, the offspring of Heaven—no longer an infant, but reared by your benevolence, into gigantic dimensions, again knocks at your door, and appealing to each disciple of the Saviour, seems to say, AS YOU HAVE NURTURED ME INTO STRENGTH AND VIGOR, SO NOW FURNISH ME WITH ADEQUATE MEANS TO DO YOUR WORK FOR JESUS CHRIST.

COVETOUSNESS.

Are Christians enough aware of the *exceeding* sinfulness of a covetous disposition? Do they regard it as St. Paul did? Read the two following passages:

Eph. v. 5. "No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

1 Cor. v. 9-11. "I wrote unto you in an Epistle, not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extorters, or with idolaters; for them must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railed, or a drunkard, or an extorter: with such an one no not to eat."

Observe,

1. The company in which the covetous are placed,—among those whose crimes are a disgrace and a shame in the eyes of all men.

2. How Christians are to treat them. Though covetousness is a common sin among the impenitent, and as long as we are in the world we must have intercourse with the guilty; yet any *professor of religion* who is guilty of the sin, is to be avoided entirely. Christians are not to countenance his pretensions to piety by being seen in his company.

3. The inconsistency of covetousness with any well-grounded hope of salvation. It is asserted expressly that no covetous man hath any inheritance in the kingdom of Christ and of God.—*Vt. Chron.*

For the Religious Intelligencer.

A QUID FOR MINISTERS, BY A MINISTER.

"The elders which are among you, I exhort, who am also an elder."

"Tobacco is a detestable weed, which has long been doing, and is at this hour doing incalculable injury to the health and comfort of millions. I have known many cases, in which health appeared to be totally destroyed by it.

I, therefore, conscientiously abstain from the use of tobacco in every form. I exhort my children and all with whom I have intercourse or influence, to abstain from it wholly as from a nauseous poison. I especially entreat all, who are training for the holy ministry, to avoid the use of it—as a hurtful, as well as mischievous practice. When I find any of my friends [brother ministers?] using tobacco, I lament over it as a filthy and injurious practice. In some cases of marked excess, [i. e. where a sermon can neither be written or preached without its purifying influence,] I could weep over the habit, as a deplorable infatuation.—*Dr. Miller's letter in N. Y. Obs., Nov. 21.* Q.

ST. LOUIS OBSERVER.

The last number of this paper contains an address of five columns, to the citizens of St. Louis, by its Editor, Rev. Elijah P. Lovejoy. It appears that a good deal of excitement has been got up in that city, against Mr. L. ostensibly on the ground of Abolition, but as he conceives, and probably with truth, on account of the bold stand he has taken against Popery. It appears that not long since Mr. L. had occasion, in discharge of his official duty, to send to another part of Missouri a box of Bibles;—and as the box was not full, he put in a number of Newspapers, collected from his own office and that of a neighbor. Among these, but unknown to Mr. L., was a stray number of the *"Emancipator,"* and in these days of excitability, and jealousy, this was enough to make a ferment. The matter was immediately explained to the persons to whom the box was directed;—but so heinous a crime was not to be lightly overlooked.— Threats of personal violence were thrown out—and it is said that nothing but the accidental absence of Mr. L. prevented their execution. His friends remonstrated against his return;—but with the courage of a Christian—and the determination of a Yankee, he resumed his post.

In this address he informs his fellow-citizens that he is not, and never has been an abolitionist; and that he should look on the immediate setting of the slaves at liberty, as a great evil. At the same time he avows himself an *"emancipationist"*—and as desiring the abolition of slavery as soon as it can be done, consistently with the good of both master and slave.

After showing that he undesignedly sent the *"Emancipator"* in the box with the Bibles, he adds,

"And now, fellow-citizens, having made the above explanation, for the purpose of undeceiving such of you as have honestly supposed me in error; truth and candor require me to add, that had I desired to send a copy of the *"Emancipator"* or any other newspaper to Jefferson City, I should not have taken the pains to box it up. I am not aware that any law of my country forbids my sending what document I please to a friend or citizen. I know, indeed, that *mob-law* has decided otherwise, and that it has be-

come fashionable in certain parts of this country, to break open the Post Office, and take from it such documents as the mob should decide ought not to pass *unburned*. But I had never imagined there was a sufficiency of respectability attached to the proceeding, to recommend it for adoption to the good citizens of my own State. And grievously and sadly shall I be disappointed to find it otherwise.

In fine, I wish it to be distinctly understood that I have never, knowingly, to the best of my recollection, sent a single copy of the *"Emancipator"* or any other abolition publication to a single individual in Missouri or elsewhere; while yet I claim the right to send ten thousand of them if I choose, to as many of my fellow-citizens. Whether I will exercise that right or not, is for me, and not for the *mob*, to decide. The right to send publications of any sort to slaves, or in any way to communicate with them, without the *express permission* of their masters, I freely acknowledge that I have not. Nor do I wish to have it. It is with the master alone that I would have to do, as one freeman with another; and who shall say me nay?"

In reference to the cause of the excitement got up against him, he says,

"I repeat it then, the real origin of the cry, "Down with the *Observer*," is to be looked for in its opposition to Popery. The fire that is now blazing and crackling through this city, was kindled on Popish altars, and has been assiduously blown up by Jesuit bread. And now, dear brethren, the question is, shall we flee before it, or stay and abide its fury, even though we perish in the flames? For one, I cannot hesitate. The path of duty lies plain before me, and I must walk therein, even though it lead to the whipping-post, the tar-barrel, or even the stake. I was bold and dauntless in the service of sin; it is not fitting that I should be less so in the service of my Redeemer. He sought me out when there was none to help; when I was fast sinking to eternal ruin, he raised me up and placed me on the Rock of Ages; and now shall I forsake him when he has so few friends and so many enemies, in St. Louis? I cannot, I dare not, and His grace sustaining me, *I will not.*"

In the close of his address he takes the following fearless and noble stand for the liberty of an American Christian.

"I do, therefore, as an American citizen, and Christian patriot, and in the name of Liberty and Law, and RELIGION, solemnly PROTEST against all these attempts, howsoever or by whomsoever made, to drown down the liberty of the press and forbid the free expression of opinion. Under a deep sense of my obligations to my country, the church, and my God, I declare it to be my fixed purpose to submit to no such dictation. *And I am prepared to abide the consequences.* I have appealed to the constitution and laws of my country; if they fail to protect me I APPEAL TO GOD, and with Him I cheerfully rest my cause.

Fellow citizens; they told me that if I returned to the city, from my late absence, you would surely lay violent hands upon me, and many of my friends besought me not to come. I disregarded their advice, because I plainly saw, or thought I saw, that the Lord would have me come. And up to this moment

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that conviction of duty has continued to strengthen, until now I have not a shadow of doubt that I did right. I have appeared openly amongst you, in your streets and market places, and now I openly and publicly throw myself into your hands. I can die at my post, but I cannot desert it.

"If the popular vengeance needs a victim, I offer myself a willing sacrifice. To any assault that may be made upon me, I declare it my purpose to make no resistance. There is, I confess, one string tugging at my heart, that sometimes wakes it to mortal agony. And yet I cannot, dare not, yield to its influence. For my Master has said, 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.'

"Humbly entreating all whom I have injured, whether intentionally or otherwise, to forgive me; in charity with all men; freely forgiving my enemies, even those who thirst for my blood, and with the best assurance, that in life or death nothing can separate me from my Redeemer, I subscribe myself,

"Your fellow citizen,

"ELIJAH P. LOVEJOY."

The whole address is one of the finest appeals in favor of the right of free discussion which we have seen, during the attempts to wrest this inalienable privilege from the free born citizens of our country. It breathes the spirit of a Christian—of one who knows his rights, and is determined that neither liberty nor religion shall be dishonored in his person. Mr. L. is a native of Maine,—and well may that State be proud of sons who will not consent to wear the chains of slavery, though threatened with the vengeance of a mob.—*Ct. Obs.*

TEMPERANCE.

The present unusual flow of prosperity in our country is undoubtedly connected, in some degree, with the cause of temperance. Almost every body seems to be doing well, as regards worldly success—and this is just what has been predicted would be the result, from stopping up the waste-gate of intemperance. The mere saving of what was once spent for intoxicating drinks, must have made no small difference in the condition of multitudes, who, perhaps, are not aware how it comes to pass that they now have so much more money in their purses than formerly.

But it is not the mere saving of money, once spent for intoxicating drinks, that makes a difference in the weight of the purse. The time spent at the tavern, or elsewhere, in consequence of drinking—the bad bargains made—the injudicious plans formed—or the business poorly executed, under the influence of liquor, once lessened the income of multitudes to a degree which they little apprehended.—These are now removed, and the consequence is, an increase of pecuniary means.

Nor is this all. We suppose there is a vast deal more of enterprise and activity in the community now, than there were six or eight years ago, in consequence of the progress of Temperance. Then, the susceptibilities of multitudes were blunted, if not almost entirely exhausted by stimulants;—and as a necessary consequence, they sunk down contentedly in the arms of poverty,—or at least, if they were not

satisfied with a bare living, they had not energy and enterprise enough to strive after any thing higher. But now, the mind is in full vigor; no longer deadened to motive, it acts with efficiency, and aims at greater acquisitions. Men who, under the stupefying influence of ardent spirits, would not have been roused to effort, even by the terrors of hunger and nakedness, are now moved by the slightest impulse.

There is, undoubtedly, far more susceptibility in the community, now, than when the Temperance effort began. There is far greater strength and depth of feeling, than when the affections were seared by alcohol. Possibly, some of the late excitements may be connected with this fact. If it were so, it would be no argument against Temperance; but only a new motive to put this increasing power under right guidance. As the money saved by Temperance, if not employed in acts of benevolence, may lead to luxury, which will, in the end, be ruinous to our liberties; so the susceptibilities of the mind, which were exhausted by intoxicating drinks, if not expended on worthy and noble objects, may run wild and excite commotions in our country. In this way, we see, evils may grow out of our very blessings, unless we are on our guard. The worldliness which is so prevalent in every part of the land, we have heard ascribe to the almost unexampled prosperity of the times. Success acts upon piety, and a spirit of speculation seems to be banishing revivals. As we abuse prosperity and turn it into an evil, so it is possible to turn the susceptibilities which are redeemed from the pulsing touch of intemperance, into a channel where they will not be merely wasted, but destructive.

Ct. Obs.

CONGREGATIONAL MEETING IN REV. MR. BARNES' CHURCH, PHILADELPHIA.

At a very numerous meeting of the congregation of the first presbyterian church in the city of Philadelphia, held the 11th day of November, 1835, in consequence of a joint invitation of the session and trustees of the church.

JOHN A. BROWN, Esq., was appointed chairman, and George W. Toland, secretary.

The meeting was opened with prayer, by Elder James Moore.

Elder Ambrose White, the lay representative of this church at the late meeting of the Synod of Philadelphia, briefly stated the proceedings of said Synod, in reference to the case of the Rev. Albert Barnes, pastor of this church, and read the resolutions of Synod in relation thereto.

Whereupon, the following resolutions, offered by John M. Atwood, Esq., were adopted unanimously, with the exception of the third and fourth, to which there were four or five dissenting votes.

Resolved, That this congregation continue to regard their pastor, the Rev. Albert Barnes, with the most entire and undiminished confidence, as one greatly endeared to their hearts, not only by his uniform meekness and patience under circumstances of peculiar trial, but by a walk and conversation in all respects blameless, and that by the faithfulness of his public ministrations, he has been a bright example of Christian and ministerial excellence.

Resolved, That we heartily and fully concur in

the following resolution adopted unanimously by our respected session; and we add our cheerful testimony to its truth; viz:

"That our beloved pastor, the Rev. Albert Barnes, ever since he has performed the duties of a spiritual shepherd among us, has faithfully preached the same gospel of Jesus Christ which was proclaimed to us by his predecessor, the Rev. Dr. James P. Wilson—the total depravity, corruption and sinfulness of the human heart—our lost and ruined state by nature, as the result of, and in connection with the sin of our first parents—salvation alone through the finished righteousness, atonement and redemption of our Lord and Saviour Jesus Christ—the influences of the Holy Spirit, as the sole agent in regenerating the human heart—and leading the sinner to the divine Saviour by a living faith, for pardon, acceptance and justification, without which there can be no salvation—the necessity of a holy life and conversation, accompanied by prayer and growing sanctification, as the only sure evidence of being in the strait and narrow path which leadeth to eternal life—encouraging all of every age, to come and receive eternal life; and faithfully warning the impudent sinner of that endless misery that assuredly awaits those who refuse the salvation offered in the gospel."

Resolved, That the condemnation and suspension of a minister of Jesus Christ, of unstained purity of life, in the midst of eminent usefulness, and with manifest evidence of the Holy Spirit accompanying his labors, because, while he cherishes and proclaims the same great truths of the gospel, he does not, in reference to some of its abstruser doctrines, use the precise and exact language which some of his brethren prefer,—is unprecedented in the history of the American presbyterian church, and should excite the deepest alarm among all who love its welfare, inasmuch as it discourages honest inquiry after truth, by the study of the holy scriptures the only infallible rule of faith—is a violation of the rights of conscience—is subversive of Christian liberty—and unauthorized by the word of God.

Resolved, That we solemnly protest against the proceedings of the Synod of York, in relation to this church, as a gross violation of our rights, and as incompatible with those principles which we deem essential to the presbyterian church; and we respectfully hope that the General Assembly will confirm the decision of our own presbytery, in which the same charges, now sustained by the Synod, were fully examined, and with an unanimity rarely to be found in so numerous a body—a single clergyman and two elders only dissentient—were rejected, as unsupported by truth and evidence.

Resolved, That it is the earnest wish of the congregation that our pastor should resume the discharge of all his official duties as soon as practicable; and they respectfully request the session to make immediate application to the Assembly's presbytery with which we are connected, for the requisite action in the case; and also, that they will adopt any other measures which they may think necessary or expedient to effect the object.

Resolved, That a committee now be appointed in behalf of this congregation, to prepare an address to the presbyterian churches throughout the United

States, in relation to these proceedings; that our brethren may understand the true nature of the measures against which we protest, and that the opinions which they shall form respecting them, may be according to truth and justice.

The following named gentlemen were appointed said committee, viz:

John M. Atwood, B. W. Richards, Wm. Davidson, John R. Neff, Jr., C. Otto, M. D., Elihu Chauncy, Henry I. Williams, Jos. B. Lapsley, M. W. Baldwin, Jos. H. Dulles, Thos. Sergeant, John Struthers, Chas. S. Wurts.

On motion of Mr. Newell, it was unanimously

Resolved, That a copy of the foregoing resolutions signed by the chairman and secretary, be presented to our pastor, the Rev. Albert Barnes.

John A. Brown, chairman.

George W. Toland, secretary.

Other meetings of the church and of the congregation have been held, all expressive of similar sentiments.

LETTER TO GOVERNOR RUNNELS.

The following letter has been addressed to his Excellency Hiram G. Runnels, Governor of the State of Mississippi, by the father of one of the victims of mob violence at Vicksburg, in that State.

HARDEMAN COUNTY, TENN., Sept. 25, 1835.

Sir—You will duly appreciate the motives and feelings which prompt me to make this appeal to the constituted authorities of the State of Mississippi, when informed that I am the aged and distressed father of JOHN HULLUM, who, with four others, fell a victim to the fury of a relentless mob at Vicksburg, on the 5th day of July last, and I have waited with patient anxiety to learn that the ordinary steps had been taken to bring the culprits to justice, but as yet I have had no indication that any such have been made, either by the executive, judicial, or ministerial officers.

I am constrained, therefore, by the ties of parental affection, and a solemn duty which I owe to my country, to bring the subject directly before you, and through you and the public journals to ask that justice as a favor, which the laws of my country entitle me to demand, as a matter of right. The circumstances of this unparalleled outrage, have been so extensively circulated, that I presume you are in possession of the most prominent facts, enough at least to satisfy you and the public that murders have been committed, and that the murderers have been allowed to pass with impunity.

In ordinary times, when homicide is committed, an opportunity is afforded the relatives and friends of the deceased, to visit the jurisdiction of the offence to prosecute the criminals, but in this instance, I am informed, and have good reason to believe, that should any one attempt to do so, it would be at the hazard of his life. This is an alarming state of society, and if not shortly corrected by an energetic and efficient administration of the laws, we may bid adieu to liberty and justice, the wisdom and purity of our boasted institutions, and all those constitutional rights and privileges which are the pride and the glory of every virtuous American citizens.

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professor of the Gospel of Peace, if I omitted to present this humble petition for justice. You, Sir, as Governor of the State of Mississippi, are sworn to see that the laws are faithfully executed—you are sworn to support a constitutional form of government, which declares that all men are born equally free and independent—that the people shall be secure in their persons, houses, papers and possessions from unreasonable searches and seizures, without evidence and legal process—that the right of trial by jury shall remain inviolate—that courts shall be open, and every man for an injury done him, in his lands, goods, person, or reputation, shall have remedy by due course of law, without sale, denial, or delay, and that no freeman shall be taken or imprisoned, or *deprived of his life* or property, but by the judgment of his peers or the law of the land. Yet with a total disregard of these republican declarations, and the solemn oaths and obligations to support them, John Hullum, a free citizen of the United States, was assailed by a mob of armed men, without warrant of law, or the charge of any specific offence!! The door of the house in which he was tenanted was broken down after they were warned of the consequences, and in attempting to defend his person from the assaults of the mob, he was shot and killed Dr. Bodley, the file leader of the gang, which he had a right to do, and what any other man similarly situated would have done. After the occurrence, it is said that the mobites were excited to a phrenzy, they fired into the room and John Hullum fell, receiving at least three mortal wounds. In this mangled and helpless condition, he was brutally dragged to a gallows and hung, while in the expiring agonies of death.

It was alleged he was a gambler—if this was a fact, it was susceptible of proof, and he was amenable to the laws; and if the good citizens of the State have neglected to provide an adequate remedy for this common vice, a heavy weight of responsibility rests upon them. It is a great and growing evil, and should receive the pointed reprobation of the civilized world; and, to arrest it, no one can feel a greater solicitude than myself. But a greater distinction is drawn between the professional and the occasional gamster, than comports with my ideas of moral philosophy. The thief who has stolen one seventh of his property, has a character but little better, if any, than he who has pilfered all that he possesses. So with the gambler; one act of gaming is as much an evidence of an evil propensity, as one theft distinctly marks the rogue. The man who plays for money once a week for the sake of unlawful gain, is a gambler, and he who does the same every day, is but a gamster more depraved; they are nevertheless both gamblers, and should have the same place assigned them in society. I make these observations with no other view than to place the subject in a proper light, and that all those who are guilty of the vice of gaming, may be stigmatised agreeably to their deserts. For, notwithstanding the apparent shock of the moral sensibility of the citizens of Mississippi, there is no part of the United States where this despicable vice is so generally practised, among the officers of the law, from the supreme judge down to the constable. And a species

of gaming, without doubt more reprehensible than any other, (I mean *turf racing*,) in consequence of the specious and imposing pretext for its toleration, is not only allowed but encouraged in the whole South as though it was a domestic virtue. These are startling truths, and I allude to them not to palliate the offence, but to show that the recent crusade at Vicksburgh was not so much the result of a deep and abiding sense of justice and virtue, as it was of wicked hearts, bad passions, personal revenge, and a reckless spirit of subordination to the laws. As an evidence, one of the principal actors was in the constant habit of visiting gaming houses, and had previously, by his seductive arts, contributed perhaps more than any other man, to lead the unfortunate victim of his personal vengeance into those sinks of iniquity.

Inclosed are the names of 16 persons* who were engaged in this horrid tragedy, and the names of nine witnesses of the fact, which I humbly trust you will forward without delay to the Attorney General or other officer at Vicksburgh, charged with the prosecution of the defendants. Respectfully,

DUKE W. HULLUM.

INQUIRIES FOR THE CHURCH.

Where do we witness at the present moment a progressive advancement of the cause of Christ on a scale at all commensurate with that of the primitive ages, when the whole world felt, as with a simultaneous shock, the expansive power of Christianity? Where are now our victorious Pauls, marching in triumph from place to place? Why is not heathenism assailed with the same confidence of victory now as then? Why, among enlightened nations, are not conversions to truth and righteousness continually multiplying? Have we not lowered the aim, and limited the endeavor of our high vocation?

Are we indeed who profess and call ourselves Christians, animated by the same spirit of faith by which Christians of the primitive age believed, and therefore spoke? Has that same spirit of power, and of love, and of a sound mind, elevated our views, enlarged our affections, and invigorated our hopes? Is God with us of a truth? Does the world bow to the clear and powerful manifestation? Or must miracles be again expected, and again renewed?

In what light are we to consider modern revivals? Their short continuance is a dark symptom. To what is it owing? Ough we to feel and act at all times as we do in these *times of refreshing in the presence of the Lord?* Or are they, as the world sneeringly calls them, mere ebullitions of a periodical fanaticism?

Will indulged iniquity really be the ruin of men? Does the Bible teach this? Have we thoroughly examined this point? Can we, at any moment of need, produce the evidence from the revelation of God, that "where Christ is," in glory, "they who die in their sins cannot come?" Or, when we come to the trial of our faith, do we in effect, though not in form, surrender our deepest convictions to the sophisms, the clamor, and the ridicule of those who pretend that sin affects injuriously only the temporal interests of men, and that its consequences does not extend beyond the grave?

Is that true kindness, or the worst cruelty under the show of kindness, that conceals from a man his real danger, until the opportunity of escape is past? Is this point firmly settled in our souls? Are we daily acting upon it, as those who, "knowing the terror of the Lord," from the warnings of his word, earnestly persuade men, that they rush not, with the unpersuaded and unrepentant rich man, "into the place of torment." Do we remember that God has said, "Thou shalt not

* Names omitted in copy.

hate thy brother in thy heart; but shalt in any wise rebuke him, and not suffer sin to lie upon him?" And do we "of some have compassion, making a difference? Others do we save with fear, pulling them out of the fire, hating even the garment, spotted by the flesh?"

Have we properly and individually any concern with the salvation of sinners? Is it any part of our business as Christians? Are we under any obligations besides a pure example, fervent prayer, and the support of the ministry and missions? Ought we personally to labor with them, as friend to friend, when we see them pursuing a path of peril? Or may we be perfectly satisfied without this, that our duty is fulfilled: and that our Judge will applaud our prudence in attempting no more?

Are souls ever won to God by means of wise, tender, and zealous exertions? Will the winning of one soul be worthy of all the varied efforts used by the Apostle Paul? 1 Cor. ix. 19-27. Will it be any glory to God? any satisfaction to Christ? any honor to the Holy Spirit?—any triumph over the powers of darkness?—any joy to the virtuous universe?—any happiness to the soul saved?—any crown to the successful individual? Is the pursuit of such an object emphatically "a good thing"?—and is it good to be zealously engaged in it?—and is it good to be **thus** engaged always?—as well in seasons of comparative declension, as in seasons of signal and universal revival?—as well on the week-day as on the Sabbath?—as well in one class of society as in another?—as well among opposers as among friends? Is this reasonable? Is this required? Is it honorable? Is it desirable? Can you answer all these questions in the affirmative, with all your heart? And, in view of them all, can you look forward to the judgment seat of Christ, and anticipate from "Him who judgeth righteously," a sentence so full of awful and ravishing sweetness as this, "Well done, good and faithful servant! Enter thou into the joy of thy Lord?"

CHRISTIANS SUSTAINING REVIVALS.

CHRISTIANS SUSTAINING REVIVALS.

They should be pressed up to increasing effort. In a revival, Christians are exceedingly prone to feel that the work will certainly go on, when they perceive that it is progressing with power; or they console themselves that it has been unusually interesting and abiding; that they could expect no farther displays of sovereign mercy; or, under the false ascription of praise to God for what he has done in his distinguishing mercy, they are beguiled into the presumptuous folly and sin of deciding that sovereign grace has done all among them that it can do; and therefore, without a murmur, they very submissively slide back into spiritual delinquency. The tendency of Christians in a revival, after certain stages of its progress, is almost invariably backward. While, owing to the facts that sinners who are most susceptible of religious impression become singled out and converted; that many become hardened by resisting God's Word and Spirit; and that others become strengthened in their excuses, confirmed in their prejudices, and fortified in their rebellion, there is absolutely needed to carry forward the work, increasing prayer and effort. Let Christians, then, who enjoy a revival, enter more and more into the work, that through their instrumentality they may secure its growth and continuance. Let them do their whole duty perseveringly, and look up to a covenant God, and claim his promises; then shall the work go on; while, borne on its influence, they shall rise higher and higher, till they shall turn many to righteousness, and be set as stars to gem the canopy that adorns the throne of Redemption, and reflect forever its unfading beams.—*London Revivalist.*

AMERICAN BIBLE SOCIETY.—The Society have declined further to aid the Baptists in the Burmese

translation of the Bible, upon the ground that they persist in rendering the word *baptizo*, *immerse* or by the Burmese term equivalent to immerse. In the decision they follow the example of the British and Foreign Bible Society; and by so doing in our view adopt the course (to say nothing of the correctness of the received translation in which we have perfect confidence,) most consistent with the principles of strict neutrality upon which the Bible Society is formed.

We have had the curiosity, says the Biblical Repository, to collect the receipts of the principal charitable societies in the United States for the year 1834. They stand thus!

Am. Board of Com. for Foreign Mis-	\$155,002 24
sions,	
Am. Baptist Board do.	63,000 00
Pittsburg Foreign Mission Society,	16,296 46
Methodist Missionary Soc.	35,700 15
Protestant Episcopal Foreign and Domestic	
Missionary Society,	26,007 97
Am. Home Missionary Society,	78,011 24
Board Missionary Pres. Gen. Assembly, es-	
timate,	20,000 00
Board Miss. Reformed Dutch Church,	5,572 84
Am. Education Society,	57,122 20
Board of Ed. Pres. Gen. Ass.	38,000 00
North Baptist Education Society,	4,681 11
Board of Education Ref. Dutch Church,	1,270 20
Am. Bible Society,	88,600 82
Am. Sunday School Union,	136,655 58
Protestant Episcopal do.	1,641 00
Baptist General Tract Society,	6,126 97
Am. Tract Society,	66,485 83
Am. Colonization Society,	35,500 00
Prison Discipline Society,	2,384 80
Am. Seamen's Friend Society,	16,064 00
Am. Temp. Society,	371 00

Total **\$866,074 68**

We may add to the above about \$850,000 more as voluntary subscriptions for hospitals, infirmaries, asylums, and other institutions of a kindred character; making nearly seventeen hundred thousand dollars, contributed mostly in small sums, in the United States, in one year, for philanthropic purposes.

WEAK CHURCHES

The number of feeble congregations in the United States, which cannot support the institutions of religion, without foreign aid, is very large. The proportion of these congregations is different, in different parts of the country. It may vary from one half, or one third, as in some sections, to one quarter, or one sixth, as in other sections. There are at least fifty such congregations, of our order, in Connecticut.

In addition to these feeble congregations, there are many others, which the withdrawing of a few individuals—in some cases, three or four, and in other cases, perhaps, six or eight—would leave unable to support the Gospel, from their own resources. The number of congregations that could bear a division among the members, is very small, in proportion to the whole number of congregations in the country.

There is a point of view which, it seems to us, some are not prone to take, of the influence of controversies and agitations, on these feeble churches.

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dust. It is very difficult—perhaps impossible to send out agitating subjects, week after week, into an excitable and excited community, without souring the minds of men towards each other, and causing dissatisfaction, which will show itself in withdrawing from a suppor. of the Gospel. On most subjects in controversy, at the present day, as regards slavery, or metaphysical theology, we suppose there is, in almost all the congregations, both of the Presbyterian and Congregational denominations, a diversity of sentiment. This diversity may easily be kindled into such a flame, as to destroy harmony of action,—and end either in the dismission of the pastor, or in the withdrawal of members from the society,—thus making the strong feeble, and the weak still weaker.

We admit that essential truth must not be sacrificed to peace;—and when fundamental doctrines are at stake, the crushing of churches, even in masses, ought not to deter from their defence. In this respect, the synd that suspended Mr. Barnes are consistent. They declare their opinion that some of his errors are fundamental;—and if their opinion is correct, they ought not to be driven from the defence of the truth, by the consideration of the havoc which a division in the churches would create. They may lament the evil, yet regard it as less than the evil of fundamental and deadly error.

Not so, however, when the points in dispute are confessed of minor importance; and the safety of the church, and the cause of truth are not put in jeopardy. Not every diversity of sentiment in morals or in theology, will warrant a hazarding of the peace of the churches. Much less will every such diversity warrant a prostration of the churches—such as would necessarily result, in a multitude of cases, from the alienation of a few individuals.—*Ct. Obs.*

Catholics in Mexico.—The facts stated in our last advices from Mexico, that two Roman Catholic Bishops had pledged a million of dollars to aid the Government against Texas, is a striking circumstance to show the immense resources of that overshadowing hierarchy.—*Newark D. Adv.*

Revivals.

REVIVALS.

Reported in Baptist papers.

There is a revival in *Belfast*, Me., several have recently been baptized.

Portsmouth, Va. is favored with indications of a revival, 7 have been baptized.

The church at *Ahosky*, N. C. is enjoying a pleasant season, 5 were lately added by baptism.

A good work has commenced at *Parker's* near *Murkeesborough*.

Bro. Jesse Seale writes in the *Biblical Recorder*, that a revival has recently been enjoyed in *Horry District*, S. C. On the fourth day of a protracted meeting, he had the satisfaction of administering the ordinance of baptism to 21 willing converts, in the waters of the Little Pee Dee.

To the Mount Hope church, *Loudon Co.*, Va. 4 have been added, as the fruits of a protracted meeting.

At *Dorchester*, N. H. a protracted meeting commenced Sept. 26, during which, about 25 professed hope; a number have been baptized, and the work is represented as progressing.

Since June there have been added by baptism to

the church in *Clinton*, U. C. rising of 40; in *Townsend*, 80; at *Blenheim*, 30; at *Oxford*, 16, with every prospect that the work will continue.

At *Martintown*, U. C. a goodly number have been hopefully converted; 4 were recently baptized, in addition to 13 previously—6 were baptized at *Indian Land*. A work is progressing at *Bread Albane*, U. C. In *Chatham*, L. C. 100 have been baptized since March. A church of 20 members has been constituted at *La Prairie* near *Montreal*. Large accessions have been made to the *Baptist Church* in *Montreal*. At *Clarence*, L. C. a protracted meeting had recently closed, which resulted in the conversion of more than 50.

A protracted meeting commenced at *Ebenezer*, *Dearborn Co.*, Ia. Oct. 3d, at the close of which 17 were baptized.

A similar meeting at *Pipe Creek church*, *Ripley Co.*, Ia. Oct. 16, which continued eight days, and 22 were baptized.

Since the Spring of 1834, ten protracted meetings have been held in the counties of *Dearborn* and *Ripley*, Ia. during which 86 were baptized, and immediately afterwards 56 more, making in all 142.

West Avon, N. Y. Since June last, 100 have been added to the Church.

Fulton, N. Y. During a recent revival here 23 have been added to the Church.

At *Murfreesboro' N. C.* a protracted meeting commenced Oct. 16, and terminated 27th, during which 21 were baptized. A similar meeting was held at *Poleacy*, of ten days' duration, the fruits of which were extensive and highly encouraging.

Brother J. Butler writes the editor of the *Advocate*, that the feeble church in *Belfast*, Me. has been much revived under the labors of brother Wm. Day; 9 have been baptized, and others are looking forward with desire to embrace the ordinance.

Knox, Me. The church organized in 1805, has had hard struggles to maintain its visibility. In July last, it had only 4C members; since that, during a revival, 40 have been added, so that its prospects are promising. In *Buxlow*, Me. 4 were recently baptized—in *Saco* 1; and *Portland* 6.

Obituary.

“Man giveth up the ghost, and where is he?”

DIED.

In this city, on the 30th ult., suddenly, Mr. Joseph Duunig, aged 64 years.

In this city, on the 24th ult., Mr. John Sturges, aged 27.

Mr. Joseph Weems, aged 44.

In *Hartford*, on the 22d ult., after a short illness, Jared Griswold, Mayor of the city, aged 42. Mr. G. was a native of *Lyme*, in this State, and a graduate of *Yale College* in 1817.

In *Philadelphia*, Col. Wm. Duane, aged 76.

At *Brooklyn*. Ann E. Morrell, daughter of William Morrell, aged 16 years.

At *Brownville*, N. Y. on the 19th ult., of consumption, Miss Sophia L. Smith, in the 17th year of her age, daughter of Judge Smith, of *St. Augustine*.

In *Hartford*, Mrs. Laura Tibbils, aged 32.

At *Windsor Locks*, Mrs. Lucy P. Button, aged 31.

At *Suffield*, on the 16th ult., Francis H. Loomis, aged 17.

POETRY.

PASSING AWAY.—BY MRS. HEMANS.

"Passing away, is written on the world, and all the world contains."

It is written on the rose,
In its glory's full array;
Read what those buds disclose—
'Passing away.'

It is written on the skies
Of the soft blue summer day;
It is traced in sunset's dies—
'Passing away.'

It is written on the trees,
As their young leaves glistening play;
And on brighter things than these,
'Passing away.'

It is written on the brow,
Where the spirits ardent ray
Lives, burns, and triumphs now—
'Passing away.'

It is written on the heart—
Alas! that there decay
Should claim from love a part—
'Passing away.'

Friends, friends, oh! shall we meet
Where the spoiler finds no prey?
Where the lovely things and sweet
Pass not away.

TO A FAMILY BIBLE.

What household thoughts around thee, as their shrine,
Cling reverently!—of anxious looks beguiled
My mother's eyes upon thy page divine,
Each day were bent; her accents gravely mild,
Breathed out thy lore: whilst I, dreamy child,
Wandered on breeze-like fauces oft away,
To some lone tuft of gleaming spring-flowers wild,
Some fresh discovered nook for woodland play,
Some secret nest:—yet would the solemn Word
At times, with kindlings of young wonder heard,
Fall on my wakened spirit—there to be
A seed not lost;—for which, in darker years,
O Book of Heaven! I pour with grateful tears,
Heart blessings on the holy dead and thee!

Mrs. Hemans.

KEPLER, THE ASTRONOMER.

KEPLER concludes one of his astronomical works with the following prayer; "It remains only that I should now lift up to heaven my eyes and hands from the table of my pursuits, and humbly and devoutly supplicate the Father of lights. O Thou, who by the light of nature dost enkindle in us a desire after the light of grace, that by this Thou mayest translate us into the light of glory, I give Thee thanks, O Lord and Creator, that Thou has gladdened me by Thy creation, when I was enraptured by the work of Thy hands. Behold! I have here completed a

work of my calling with as much of intellectual strength as Thou hast granted me. I have declared the praise of Thy works to the men who will read the evidences of it, so far as my finite spirit could comprehend them, in their infinity. My mind endeavored to its utmost to reach the truth by philosophy; but if any thing unworthy of Thee has been taught by me—a worm born and nourished in sin—do Thou teach me, that I may correct it. Have I been seduced into presumption by the admirable beauty of Thy works, or have I sought my own glory among men, in the construction of a work designed for Thine honor? O then graciously and mercifully forgive me; and finally grant me this favor, that this work may never be injurious, but may conduce to Thy glory, and the good of souls."

A SWEET SAYING.—"Never shall I forget the thrill of pleasure which the last sentence of a dear child, my nephew, excited in my mind. It dropped from his lips as he lay dying on my shoulder. He said, 'Suffer little children to come unto me, and forbid them not: that is a sweet saying, is it not, uncle?' He expired immediately to know its sweet ness! He returned from school in apparent good health, gathering strawberries at eight o'clock; and a corpse in my arms at eleven the same night!"

Rev. Mr. Kilpin.

Our sufferings should stir up our graces as well as our griefs.

CHRISTIAN LIBRARY.

This valuable work is regularly issued by Mr. T. George, at 152 Nassau street, New York, and may be had at Mr. Maltby's Book store in this city. No. 31 is the last received. We venture to say, that so much valuable reading can not be found in any other way for the same money. Below are the contents of the work so far as issued.

Lives of Rev. John Wesley, William Cowper, Rev. Rev. Thomas Spence, Philip Melancthon, Rev. Samuel Pearce. Martha, by Rev. Andrew Reed; Pascal's Thoughts on Religion; Visit to the American Churches by Messrs. Reed and Matheson; A Discourse on Natural Theology, by Lord Brougham. With number 29 is commenced the "Memoirs of Swartz," with a "Sketch of the history of Christianity in India."

TEMPERANCE NOTICE.

The Monthly Meeting of the New Haven County Temperance Society (Western District) will be held at North Milford on the 8th day of Dec. next, at 10 o'clock, A. M.

JOHN L. TOMLINSON.

Derby, Nov. 27th, 1835.

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